THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Where there is no vision, the people perish.*"—PROVERBS 29: 18.

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THE LEAVENING OF THE LUMP.

A COMPARISON BETWEEN GOSPEL PRINCIPLES AND SOME MODERN TEACHINGS, BY ELDER NEPHI ANDERSON.

No matter how much some men have opposed the Gospel of Jesus Christ as revealed in its purity from heaven through the instrumentality of the Prophet Joseph Smith, this Gospel has spread abroad in the earth, and many men have received of its truth, if not willingly, in many cases, unconsciously.

The Gospel has come into the world to combat error. It is doing so, silently and slowly, but nevertheless surely, and it will eventually conquer. Since the Gospel has been restored, many erroneous doctrines that the world has held have been discarded. Many religious teachers have presented to their congregations beautiful Gospel truths which have been received as wonders of ministerial learning, and yet, at the same time, the "Mormons" have been preaching these same truths for years. The world has made the truth to appear repulsive by calling it "Mormonism"—and yet, by some other name, it is ofttimes most beautiful and acceptable.

There have been also many men, who, although not seeing the full truth, have seen so much that they have been men beyond their time. They have also had the courage to teach this truth, even under the adverse criticism of men not so broad minded as themselves. Prominent among those who have received this greater light is the late Fredrick W. Farrar, once Dean of Canterbury. His books have been widely read. His "Life of Christ" is a beautiful work, and his "Early Days of Christianity," may be read with great profit. In 1877 he preached a number of sermons in Westminister Abbey on the subjects of life and hope beyond the grave. These sermons created such a

wide-spread interest that they were published under the title "Eternal Hope." Some years later "Judgment and Mercy" was issued. In the later work Canon Farrar gives his confession of belief regarding the future condition and possibilities of man. A number of these are here quoted, and, in order that the reader may see how nearly they agree with the revelations of God as given to the world through the instrumentality of the Prophet Joseph Smith, a number of passages are also quoted from the Book of Mormon and the Doctrine and Covenants. Placed side by side with the utterances of Canon Farrar, the careful reader may make some interesting comparisons.

I.

I believe that man's destiny stops not at the grave, and that many who know not Christ here will know Him there.

I believe that "in the depths of the divine compassion there may be opportunity to win faith in the future state."

I believe that hereafter—whether by means of the almost-sacrament of death or in other ways unknown to us—God's mercy may reach many who, to all earthly appearance, might seem to us to die in a lost and unregenerated state.—FARRAR.

And again we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the Church of the firstborn, who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.

Behold, these are they who died without law.

And also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh,

Who received not the testimony of Jesus in the flesh, but afterwards received it.—DOC. AND COV., sec. 76: 71-74.

II.

I believe that there will be degrees of blessedness and degrees of punishment or deprivation, and I see reasons to hope that there may be gradual mitigations of penal doom to all souls that accept the will of God respecting them.—FARRAR.

"In my Father's house are many mansions." Section 76 of the Doctrine and Covenants explains in detail the three states of glory prepared for the future habitation of the human race.

III.

I believe that there is an intermediate state of the soul, and that the great separation of souls into two classes will not take place until after the final judgment.—FARRAR.

Now there must needs be a space betwixt the time of death, and the time of the resurrection. . . .

But whether it be at this resurrection, or after, I do not say; but this much I say that there is a space between death and the resurrection of the body, and a state of the soul in happiness or misery until the time which is ap-

pointed of God that the dead shall come forth, and be reunited both soul and body, and be brought to stand before God, and be judged according to their works.—Book of Mormon, Alma, chapter 40: 6-21 (Read the whole chapter).

IV.

I believe that Christ went and preached to the spirits in prison, and I see reasons to hope that since the Gospel was thus once preached to them that were dead, the offer of God's mercy may in some form be extended to the soul, even after death.—Farrar.

See paragraphs 73 and 74 of Sec. 76 Doctrine and Covenants quoted under I.

V.

I believe as Christ has said, that all manner of sin shall be forgiven unto men, and all their blasphemies, however they shall blaspheme, and that as there is but one sin of which He has said that it should be forgiven neither in this æon nor in the next, there must be some sins which will be forgiven, in the next as well as this.

I believe that without holiness no man can see the Lord, and that no sinner can be pardoned or accepted till he has repented, and till his free will is in unison with the will of God; and I cannot tell whether some souls may not resist God forever, and therefore may not be forever shut out of His presence.—Farrar.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffer themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—

They are they who are the sons of perdition of whom I say that it had been better for them never to have been born,

For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

Concerning whom I have said there is no forgiveness in this world nor in the world to come.

Having denied the Holy Spirit after having received it, and having denied the Only Begotton Son of the Father—having crucified him unto themselves, and put him to an open shame.

These are they who shall go away into the lake of fire and brimstone with the devil and his angels,

And the only ones on whom the second death shall have any power;

Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath:

For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.—Doc. and Cov., sec. 76: 31-39.

VI.

I believe that to be without God is "hell"; and that in this sense there is a hell beyond the grave; and that for any soul to fall even for a time into this condition, though it be through his own hardened impenitence and resistance

of God's grace, is a very awful and terrible prospect; and that in this sense there may be for some souls an endless hell. But I see reason to hope that through God's mercy, and through the merits of Christ's sacrifice, the great majority of mankind may be delivered from this awful doom.—FARRAR.

O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from the presence of the eternal God, and became the devil to rise no more.

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformed himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness.

O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit.

And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.—BOOK OF MORMON, II Nephi, chap. 9, 8-12.

VII.

I believe that among the punishments of the world to come there are "few stripes" as well as "many stripes," and I do not see how any fair interpretation of the metaphor "few stripes," can be made to involve the conception of endlessness for all who incur future retribution.

I believe that as impenitent sin is punished here, so also is it punished beyond the grave.

I believe that the punishment is effected, not by arbitrary inflictions, but by natural and inevitable consequences, and therefore the expressions which have been interpreted to mean physical and material agonies by worm and flame are metaphors for a state of remorse and alienation from God.—FARRAR.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect;

Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with a robe of righteousness.

And it shall come to pass, that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment-seat of the Holy One of Israel; and then cometh the judgment, and then must they be judged according to the holy judgment of God.

And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flame ascendeth up for ever and ever, and has no end. Book of Mormon, II Nephi 9: 13-16.

And surely every man must repent or suffer, for I, God, am endless;

Wherefore, I revoke not the judgment which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand;

Nevertheless, it is not written that there shall be no end to their torment, but it is written endless torment.

Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory;

Wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles.

I speak unto you that are chosen in this thing, even as one, that you may enter into my rest;

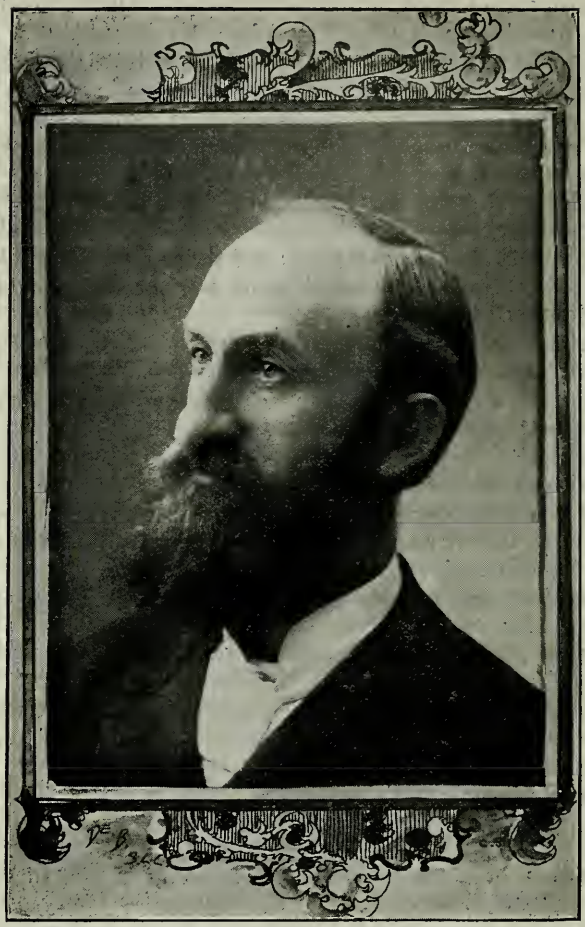
For, behold, the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from mine hand, is endless punishment, for endless is my name: wherefore—

Eternal punishment is God's punishment.

Endless punishment is God's punishment.—Doc. and Cov., Sec. 19: 4-12.

A Definition of a Gentleman.—The following is said to be Cardinal Newman's definition of a gentleman. The standard is indeed set high, but it is better to aim high, and fail somewhat of the mark, than to lessen the ideals of life:

"It is almost the definition of a gentleman to say that he is one who never inflicts pain. . . . He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no care for slander or gossip, is scrupulous in imputing motives to those who interfere with him and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments or insinuates evil which he dare not say out."



APOSTLE HEBER J. GRANT.

Apostle Heber J. Grant, the present President of the European mission, was born in Salt Lake City, November 22, 1856. His father was Jedediah M. Grant, the first Mayor of Salt Lake City, and at the time of his death second counselor to President Brigham Young. President Grant is the first of Utah's sons to hold the sacred office and calling of an Apostle.

His father died when he was nine days old, leaving his family in poor financial circumstances. Heber was the only child of his mother, and together the two worked up through the hardships and poverty of those early days. He is passionately fond of his mother, who is still living in Salt Lake City, as to her he owes much of the success he has attained to in life.

He was baptized June 22nd, 1864. He attended private and public schools, as also the University of Utah. President Grant's characteristic trait, that

of a determined resolution to overcome obstacles, and persistently carrying out that resolution to its fulfillment, showed itself early in his life. As a boy he was not physically strong, but by continuous effort, he accomplished vastly more than many stronger boys could. At school he was a poor penman, and he was ridiculed for his ungainly scrawl. He determined to be among the best, and so by continuous drill and practice he eventually secured a diploma for the finest penmanship in Utah, and became professor of penmanship in the University.

President Grant is pre-eminently a business man, and his talents in this line of work were early demonstrated. He entered the business world as a messenger boy in an insurance office, and from that humble position he worked himself up step by step, until he has held a great many positions of honor and trust as a director of mills and mercantile institutions, and as president of banks and insurance companies. This business ability has often been put to good use for the people of Utah and the Church. During the financial panics of 1890-93, President Grant visited some of the leading American cities, and succeeded in obtaining large sums of money for the Church and business institutions which were in distress.

In the year 1880 President Grant was called to the Presidency of the Tooele Stake of Zion. He was then not quite twenty-four years of age, and the youngest Stake president in the Church. This position involved a large financial sacrifice to him, but he willingly answered the call. Two years later he was called by revelation to fill the vacancy in the quorum of the Twelve caused by the death of Orson Pratt, and he was ordained to the Apostleship on October 16, 1882.

These callings to positions of great responsibility in the Church came in fulfillment of a number of predictions which had been uttered regarding him. This greatly strengthened his faith as a young man, which faith has been further strengthened by many manifestations of God's goodness to him in answer to prayer, in the healing of the sick, and in the enjoyment of many other gifts of the Spirit.

After his call to the Apostleship, President Grant's sphere of usefulness extended into larger fields. In 1883-84 he, with Apostle Brigham Young, visited the Indians in Mexico, and brought the Gospel to them. He visited the Stakes of Zion in Utah and the surrounding states. He served a term in the Utah Territorial Legislature, and was for a number of terms a city councillor in Salt Lake City. He has for many years been closely identified with the young people of the Church, being at the present time a member of the Deseret Sunday School Union Board, and Second Assistant to Superintendent Joseph F. Smith of the Mutual Improvement associations of the Church.

In April, 1901, President Grant was called to open a mission in Japan, for which country he left July 24, 1901, accompanied by Elders Louis A. Kelsch, Horace S. Ensign, and Alma O. Taylor. After laboring for eight months, and dedicating the land for the reception of the Gospel, he went back to Salt Lake City, returning to Japan with a company of nine—five Elders and four sisters. At the end of fifteen more months he was released to return home, where he remained a few weeks. He was then called to preside over the European mission, which he has done since January 1, 1904.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 30, 1905.

EDITORIAL

AN EXPRESSION OF APPRECIATION.

To the Presidents of Conferences and Traveling Elders,

Dear brethren:

The increase of a quarter of a million tracts last year, over the year previous, is so great—over twenty thousand a month—that I wish to tender to one and all of the conference presidents and the Elders in the British mission my sincere and heartfelt thanks for this result. Also to thank them for the splendid increase this year in February over January, there having been a little more than fifteen thousand increase in tracts, and also a good increase in books and conversations. Praying the Lord to bless one and all and aid them in making a still better record in the future,

I am, your friend and brother,

HEBER J. GRANT.

COVENANT BY SACRIFICE.

"GATHER my Saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 1: 5.)

The principle of sacrifice is exemplified in the lives of the Latter-day Saints as in no other people. The moment the Gospel of Jesus Christ reaches a soul, and that soul is touched by its truth, then begins this principle of sacrifice, if the truth is received and acted upon. The preconceived notions regarding religion, received from the teachings of man, must go; the associations of life-long friends are broken; the scorn and contempt of the world must be borne; the love of parents, brothers, and sisters, must ofttimes be offered on the altar; social position is lost, business relations are broken off; and sometimes the means of livelihood itself are taken away.

The gifts of eternal life and of exaltation and glory are not so trivial that they may be secured without effort. They are worth all we are able to pay for them—our hearts, our labors, our very lives, if necessary; and yet, all these, which we may term sacrifices, are but small payments on the great debt which we as God's children owe to Him.

"Sacrifice brings forth the blessings of heaven," on the principle that "it

is better to give than to receive." It is a mighty force in developing and expanding the soul, and bringing it nearer to the perfection of our Lord, who is the great ideal. He is the perfect example of sacrifice. We may not do His work, but we may do our work in His way, and His way was to lose sight of self in the doing of His Father's business, and to subordinate His own will and personal pleasure to the will and pleasure of His Father.

Every Latter-day Saint will be put to the test to see whether or not he is worthy of the great blessings bestowed upon him. He need not expect a life devoid of trial; and, in fact, he should accept with thankfulness every opportunity to repay even if in a small degree the debt he owes to the Lord. If the Lord requires one tenth of our increase, He should have it, and in truth, it should be no sacrifice to give it. If the Lord requires our time and services for two or three years to preach to others the glad tidings which we have received, gladly it should be given.

Some people call it a sacrifice to lay aside certain personal habits for the Gospel's sake. They like their tea, coffee, tobacco, or beer, and it is a great sacrifice, they think, to cease using them. But a moment's thought will show that there is no sacrifice in it, but a great blessing—one that is realized through immediate results. In this connection, may it not be said that in the last analysis what we call sacrifice for the truth will be found to be treasures laid up in heaven?

The prophet of God spoke of a time when "God, even the Lord," should call the earth "from the rising of the sun to the going down thereof. . . . Our God shall come, and shall not keep silent: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that he may judge His people." Then, said He, "Gather my Saints together unto me; those that have made a covenant with me by sacrifice."

May a goodly number of Latter-day Saints be found in that company.

THE MULTIPLICATION OF SECTS.

According to a recent count there are one hundred and fifty-seven different religious denominations in the United States. Mr. M. C. Williams, commenting on this fact in the *Princeton Theological Review* for January, gives the following reason for the multiplication of the sects in America:

"To the United States there come people from all parts of the world, with their long-fixed types of thought and customs. Many of these types are disposed to remain distinct in their church life, and to continue here their ancestral church forms and modes and names. And also, in connection with this, the difference in language often accounts for additional church bodies. For instance, among the different Lutheran bodies the census shows that five different languages are represented. Then the color line has to be taken into account in this country—a race feature and an ecclesiastical line of cleavage not common in other parts of Christendom. This circumstance among us helps to swell the aggregate number of church organizations. And yet another feature peculiar to the local situation is the vast extent of our territory, with sectional divisions in character and influence. This may well be accounted

as another contributing cause in the large number of religious organizations in the United States."

One of the marks of the true Church of Christ is that all the members are one, and not divided into contending parties. The Spirit of God leads to a unity of thought, of action, and of purpose; and its operations are the same in every nation, in every tongue, and in every section of a country. This is as true to-day as it was in the days of Christ and His Apostles. The Church of Jesus Christ of Latter-day Saints is sending out preachers of the Gospel to the various peoples of the earth. The honest in heart receive the Gospel and many of them gather with the main body of the Saints to the Rocky Mountains. Moved by a force that impels them all alike, they go to Zion with rejoicing and songs of joy, and there in the course of a few years, neither nationalities nor tongues, previous conditions of life, of thought, or of training prevent them from growing together as one people, members in very deed of one Church, sheep of the one fold.

We live in the dispensation of the fulness of times, when the Lord will "gather together in one all things in Christ, both which are in heaven, and which are on earth." The Gospel tends to this unity. Any system of religion that cannot by its inherent powers overcome the tendency to isolation and disunion brought about by reason of difference in language and training, lacks the vital power of unity which is characteristic of the Church of Jesus Christ, and, therefore, the churches of the United States, as well as those of the whole world, would do well to listen to the message which the Latter-day Saints have to bear—that the Gospel in all its beauty and power is again given to the earth, and is now being preached to the inhabitants thereof.

CONCORDANCE OF THE BOOK OF MORMON.

Elder George Reynolds has finished and recently published his "Complete Concordance of the Book of Mormon." It is a book of eight hundred and fifty-one large quarto pages, beautifully printed and bound. The work represents much of the author's labor for twenty years, it being without doubt, the most stupendous task heretofore attempted and completed by any writer of the Church.

The Concordance is complete, and will answer all purposes as long as the Book of Mormon exists in its present form, it being in every way equal to the best concordances of the Bible. The work should be appreciated by every student of the Book of Mormon, and will be a valuable addition to any public or private library. The book may be obtained from the author, or from the Deseret Sunday School Union, Salt Lake City.

N. A.

Bishop Anthon L. Skanchy, late president of the Scandinavian mission, writing from Logan, Utah, to President Grant, tells of his pleasant journey home and the right royal welcome which his family and the members of his ward gave him on his arrival. He reports that he and his are well and enjoying the blessings of the Lord.

The statistical report of the work done in the British mission for the year

1904, is published in this issue of the STAR, and shows that the Elders are laboring with commendable energy, and their labors are being blessed by the Lord. In comparing last year's report with that of the year previous, the following gains are noticed: With fifteen less Elders in 1904 than in 1903, there were 252,015 more tracts, and 3,259 more books distributed; 17,114 more Gospel conversations, and 389 more meetings were held; there was also an increase of 130 baptisms.

Arrivals.—The following missionaries arrived in Liverpool, March 25, 1905, per s.s *Winifredian*. For Great Britain—William Swainston, James H. Gilbert, Whitney, Idaho; Alfred W. Stephens, Edgar N. Fjeldsted, Preston, Idaho. For Scandinavia—Carl O. W. Pierson, Sandy; Charles Andersen, Independence, Idaho. For Switzerland and Germany—Luther Nuffer, Preston, Idaho.

Release.—President Heber J. Burgon of the Irish conference is honorably released to return home per s.s. *Majestic*, April 5th, 1905.

Appointments.—Elder Edward M. Rowe is appointed to preside over the Irish conference.

The Elders who arrived for Great Britain, March 25th, 1905, are appointed to labor in the following conferences: William Swainston, Sheffield; Alfred W. Stephens, London; James H. Gilbert, Nottingham; Edgar N. Fjeldsted, Liverpool.

FROM THE MISSION FIELD.

Baptisms at Burnley.—President Brinton of the Liverpool conference sends news of eight baptisms at Burnley on March 26th, 1905. A large number of Saints and friends attended the baptismal ceremony which was performed by Elder Joseph A. Wagstaff. At the confirmation meeting which followed, the sacrament was administered, and addresses on Gospel subjects were delivered. A most enjoyable time was had.

Baptisms at Leicester.—Elders Emuel Bachman and John O. Mellor send the following from Leicester:

"On Monday evening, March 20th, 1905, a very successful baptismal service was conducted in the Bath Lane Baths, of the Leicester branch of the Nottingham conference.

"The first principles of the Gospel and their inseparable connection with the salvation of the human soul, were briefly explained. Five candidates were then led down into the waters of baptism, Elder E. Bachman officiating.

"Nearly one hundred Saints and friends were gathered in the space around the pool, and all present seemed to partake of the dignity and deep solemnity of the occasion.

"A splendid opening is presented to us in this part of the vineyard, and the prospects for the future are unusually bright and encouraging. The Lord has opened more new homes to us than we seem able to visit from week to week to answer requests made of us for explanations on the plan of salvation."

THE NOTTINGHAM CONFERENCE.

The semi-annual Nottingham conference was held at the Cobden Hall, Peachy Street, Nottingham, on Sunday, March 26th, 1905. President Heber J. Grant of the European mission, President Aaron Call and fourteen Elders of the conference were in attendance.

After the usual opening exercises the clerk presented the general and local authorities, who were unanimously sustained. The statistical report for the five months ending February 28th, 1905, was also read by the clerk.

President Aaron Call then welcomed the Saints and friends to the meetings, and reported the conference in good condition.

Elder Joseph Rawson bore his testimony to the restoration of the Gospel, and the divinity of the mission of the Prophet Joseph Smith. Elder Jebez S. Adams spoke on the necessity of man being called of God to officiate in the ordinances of the Gospel.

President Grant occupied the remainder of the time in exhorting the Saints to faithfulness in attending to their duties. Gave many apt illustrations why we should keep ourselves in the line of our duty in keeping the Word of Wisdom, paying our tithes, etc.

In the afternoon session Elder George Reed spoke upon the necessity of obedience to the laws of the Gospel. Elder John O. Mellor occupied a short time on individual salvation.

President Grant said the Latter-day Saints have a bold message to declare which makes them at variance with the rest of the Christian world. He bore his testimony to the divinity of the mission of the Prophet Joseph Smith.

In the evening session Elder Levi J. Hawkley spoke on the restoration of the Gospel, and bore testimony to the truthfulness of the same.

President Grant said the Latter-day Saints wished people to investigate the Gospel for themselves, and that no one should join the Church until he is convinced of its truth. Spoke of the persecution which people would receive as soon as they accept the true Gospel of Christ. Told of instances to illustrate this fact.

Elder Emuel Bachman bore testimony that the signs do follow the true believers, and spoke of many cases of healing which have come under his own observation.

President Aaron Call bore a strong testimony to the divinity of the misson of the Prophet Joseph Smith.

The meetings throughout were well attended by Saints and friends, and the spirit of the Lord was present in rich abundance. During the services Miss Parker, of Leicester, sang two solos, which were highly appreciated by all present.

After the evening meeting all the Elders and a number of the Saints went down to the Market Place and held a rousing open-air meeting.

On Saturday evening President Grant met with the Elders in Priesthood meeting, and gave many valuable instructions. Each of the Elders expressed himself as feeling well in his labors, and wished to continue in the good work.

Levi J. Hawkley, Clerk of Conference.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31ST, 1904.

Conferences.	Conference Presidents.	Branches	Missionaries.				Local Priesthood.				Members.	Total Officers and Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Emigrated.		Excom'unicated.	Died	Strangers' Houses Visited.		Gospel Conversations.	Tracts Distributed.	Books Distributed.	Meetings Held.	
			Apostles	H. Priests	Seventies	Elders	Elders.	Priests.	Teachers.	Deacons.						Over 8 years old.	Under 8 years old.			In Tracting.	By Invitation.				In Doors.	Out Doors.
L'pool Office			1	1	2	1																				
Birmingham	Wm. O. Creer	9		1	8	8	17	10	8	6	324	365	46	411	68	8	4	1	5	32723	5456	13269	191929	3317	1280	647
Bristol	B. Stringham			1	5	8	8	5		10	186	209	14	223	39	12	2	1	1	27969	1885	9507	83333	1623	1529	119
Grimsby ...	Ed. A. Bingham	2			5	10	8	14	8	4	228	262	31	293	29	9		3	3	17511	3034	11015	126261	3033	648	196
Irish	Heber J. Burgon	2			6	8	8	8	3	1	110	130	43	173	21	9			1	17601	2476	4484	88130	2219	443	59
Leeds	Abraham M. Hill	7			6	14	1	3	20	11	19	418	471	47	577	93	14	9		5	44632	3186	10142	206124	5064	1125	237
Liverpool ...	Jos. H. Brinton	9			7	12		12	7	4	4	230	257	15	272	71	21	1		2	37133	2643	10548	179203	5984	1335	102
London	Jesse W. Hoopes	8			5	17		30	16	7	11	371	436	64	500	28	18	10		6	48363	1899	11530	327351	4794	1840	748
Manchester	Jno. W. Gibson	9		3	4	11		14	13	4	2	281	314	63	377	37	33	3		3	24665	3263	6189	166297	3966	812	287
Newcastle ...	Geo. E. Wilkins	8			8	11		24	14	26	23	303	390	171	561	40	17	1	2	6	43635	3955	7941	186637	5757	1546	333
Norwich ...	Darwin R. Harris	4			4	10		8	10	5		191	223	38	261	26	11	15			27394	3091	8571	115656	3488	1942	609
Nottingham	Aaron Call	7			5	8		26	10	9	8	265	328	33	361	64	11		1	2	27671	2755	8910	138472	2305	1187	90
Scottish	Stewart Eccles	5		2	5	12	1	19	4	8	7	229	267	115	382	54	13	8	3	2	56850	1888	7052	220724	8072	922	463
Sheffield ...	Jno. W. Gailey	7			5	10		14	12	3	6	206	241	64	305	32	32	9		3	29919	3563	7274	158684	3133	769	72
	Total	77	1	8	75	140	2	191	143	96	101	3342	3893	744	4696	602	208	62	11	39	436066	39094	116432	2188801	52755	15378	3962

THE HOLY GHOST.

BY ELDER WALLACE CALDER, LATE OF THE LIVERPOOL CONFERENCE.

"If ye love me keep my commandments. And I shall pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." (John xiv: 15-17.)

It was shortly before His crucifixion that the Savior thus consoled His disciples. When He appeared to them after His resurrection, He breathed on them and said, "Receive ye the Holy Ghost," (John xx: 22); yet He told them to "wait for the promise of the Father, which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." (Acts i: 5.) This promise was duly fulfilled in the Pentecostal outpouring.

"How great the joy the promised day,
When the disciples met to pray;
Through the whole house the Spirit came
And crowned their heads like tongues of flame."

On that memorable day all the assembled disciples were filled with the Holy Ghost, but the multitude that came together to hear them were not so endowed, as is evident from the words of Peter: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." If they would become true disciples by true repentance and authorized baptism, then should the promise be fulfilled in their behalf, for it extended unto them, and to their children, and "to all that are afar off even as many as the Lord our God shall call." (Acts ii: 38-39.) Thus all who become fully initiated disciples of Christ, and manifest their love for Him by keeping His commandments, are entitled to this abiding Comforter, "even the Spirit of truth, whom the world cannot receive." The Lord "maketh his sun to rise on the evil and on the good," but the "Holy Ghost, God hath given to them that obey him." (Acts v: 32.)

The Apostle Paul applied this test to certain disciples whom he found at Ephesus, in order to determine whether they had fully complied with the requirements of Christ. The following is the recorded conversation:

"Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them." (Acts xix: 1-6.)

It was not until Paul had "laid his hands upon them" that the Holy Ghost came on these disciples. We have already seen that before the disciples received the Holy Ghost at Pentecost, the Savior had "breathed on them, and

said unto them, Receive ye the Holy Ghost." (John xx: 22.) Is it not probable that this brief statement has reference to a ministration by the Savior similar to the "laying on of hands" by the apostles? However that may be, it is apparent that after Pentecost the Holy Ghost fell not upon the newly baptized disciples until after the ministration of one who both possessed the Holy Ghost, and held the power and authority to bestow it. This is shown in the case of those who were baptized by Philip. "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." In the summary of the doctrine of Christ in the sixth chapter of Hebrews, the "laying on of hands" receives special mention. It was evidently the authorized ordinance in the primitive church for the bestowal of the Holy Ghost.

Man, through his own subtility, or by the power that comes from below, perchance, like Elymas of Paphro (Acts xiii: 6-21), or Simon of Samaria, (Acts viii: 9-11), may pervert the right ways of the Lord, and bewitch the people with sorceries; but to bestow "the spirit which is of God," is truly beyond the power of mortal man, except he "minister as of the ability which God giveth." (I Peter iv: 11.) Such were the ministrations of the apostles (John xx: 21); of Ananias who was sent that Saul (Paul) might be filled with the Holy Ghost (Acts ix: 17); of the Presbytery (I Tim. iv: 14); as also of Paul and Timothy who wrote, "Our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter but of the spirit." (II Cor. iii: 5-6.)

Thus far we have seen that the baptism of the Spirit (John iii: 5), is preceded by faith, repentance, and baptism of water, and that the authorized ordinance associated therewith is the "laying on of hands."

That the universal application of this order may be clearly apparent, it will be well to note the reason for an exception in the instance of Cornelius and his company, on whom the Holy Ghost fell before baptism. These were Gentiles, and the apostles and "they of the circumcision" seemed not to realize that the Gospel was to extend beyond the house of Israel. This exception was made that it might ever be a witness that "God also to the Gentiles hath granted repentance unto life." (Acts xi: 18.) But after receiving this witness, Peter "commanded them to be baptized in the name of the Lord."

It appears from numerous statements of the early Christian fathers, that the practice of the imposition of hands to confer the Holy Ghost continued at least throughout the first three centuries of Christianity. Cyprian states that "Our practice is, that those who have been baptized into the Church should be presented, that by prayer and imposition of hands they may receive the Holy Ghost." Saint Augustine, who was born A.D. 354, says: "We still do what the apostles did when they laid their hands on the Samaritans and called down the Holy Ghost upon them." In later centuries, however, this ministration of the Spirit was neglected, and during the period of the reformation it was entirely lost by many of the newly formed sects of Christianity.

When, therefore, this ordinance, with the authority to administer it, was

restored through the Prophet of the Latter-days, many were ready to condemn it as a priestly innovation. The Latter-day Saints, who proclaim to the world that "the restitution of all things" (Acts iii: 21), has commenced, claim that the divine authority to bestow the Holy Ghost, has, nevertheless, been restored through heavenly ministration. Men in our own age have been sent forth with the commission, "Go among this people and say unto them, like unto mine apostle of old, whose name was Peter; Believe on the name of the Lord Jesus Christ. . . Repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins: and whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the Elders of this Church." (Doc. and Cov. xlix: 11-14.) Many who have fully complied with these teachings bear witness to the divinity of the commission. They testify that they have received the Spirit of truth, which gives them insight into the things of God, which no man knoweth, but the Spirit of God. (I Cor. ii: 9-13.)

Of the weight of such testimony by faithful Saints, and of the glory of spiritual ministrations, Paul wrote thus to the Corinthians:—

"Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. . . . But if the ministrations of death written and graven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? . . . But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (II Cor. iii.)

NOBILITY.

True worth is in *being*, not *seeming*—
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And in spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

ALICE CARY.

CONTENTS:

The Leavening of the Lump	193	Arrivals	203
Apostle Heber J. Grant	198	Appointments	203
Editorials:		Release	203
An Expression of Appreciation ...	200	From the Mission Field	203
Covenant by Sacrifice	200	The Nottingham Conference	204
The Multiplication of Sects ...	201	The Statistical Report	205
Concordance of the Book of Mormon	202	The Holy Ghost	206
Editorial Notes	202	Poetry: Nobility	208

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